architselingas - the chief shepherd of the tselingata
demotike - the common form of Greek spoken by the people as a whole (the people's language)
kapheneion - the coffee house
katharevousa - an artificial form of Greek based as much as possible on classic syntax and vocabulary, which became in effect the official language of Greece after the war of independence in 1821 (the "purist" language)
koumbaros - a sponsor at a wedding or godparent at baptism
kouvenda - conversation without any particular purpose
nomarch - the head of the nomos or "province"
ouzo - an alcoholic beverage
philotimo - ultra-sensitive self-esteem
plateia - the village square
psychiko - good works done for the salvation of the soul
tselingata - a shepherds' cooperative organization found among the nomads

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

121 throughout Northern Greece in 1955 and a briefer visit to Attica in 1959
[114] gave me a chance to note the rapid social changes occurring in the places I had come to know well in 1952–53.

The social scientist, if he is to understand the behavior which he studies, not only must observe what is done but also must try to probe the meanings attached by the actors to what they do. Throughout this work, therefore, I have tried to show how the world looks to the Greek villager. I do not necessarily agree with all of his views, but I think that he has the right to be heard. Wherever possible, I have let him speak for himself.

123 Aside from my research activities of the usual type, I also had approaches to the Greeks through the eyes of my wife Margaret who shopped in the Greek market with her Greek neighbors. Through my twelve-year-old daughter Gerda and my ten-year-old son Robert I shared in the wonders of their daily adventures with Greek friends and playmates. I profited by learning about the vicissitudes and the fortitude of our Greek upper-middle-class landlady, who shared her villa with us. The crises attending the succession of maids and laundresses and their husbands opened up avenues for further exploration.

124 Too much credit cannot be given to Bessie Adossides, my interpreter, who knew the Greek countryside as though it were her own garden and who could translate into idiomatic English the most important nuances of the spoken lan-
[122] guage. My reading knowledge of modern Greek improved considerably during the year, but time was too brief for me to learn the spoken Greek sufficiently for conducting interviews on my own.

● 104 In transliterating Greek terms into Latin letters I have approximated the spelling and have not attempted to follow the pronunciation. Those who speak modern Greek will therefore find the transliteration awkward, but those who have studied ancient Greek will find that many words are familiar.

436 Prior to May 1953 the value of the dollar was 15,000 drachmas; after
[652] that date the dollar was worth 30,000 drachmas. On May 1, 1954, the drachma was revalued at 1 to 1,000, so that 30 drachmas were equivalent to a dollar. For that reason, in using all figures prior to 1954 I have given the 1954 value, moving the decimal point to the left three places.

122 Thanks should be given to the Social Science Research Council for a grant to help me with my Balkan studies; to the Associates for International Research, Inc., of Cambridge, Massachusetts, for extended research and secretarial assistance; to the University of Kentucky and Harvard University for many courtesies shown; and to the American School for Classical Studies in Athens for giving office space to a nonarchaeologist in their richly endowed Gennadion Library.

000 Many individuals have helped me in countless ways. I can only name some of them here to acknowledge my great indebtedness to all. Those listed, of

2:Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

Glossary

Greek terms given below are transliterated approximately according to the system used by Kahane, Kahane, and Ward, 1945, which is also employed throughout the text, except for certain geographical names.

AGHORA: Market place, central square

DHIMOTIKI: Demotic, the popular spoken form of the modern Greek language

DROPI: Shame

FILOTIMO: Sense of honor, amour-propre

GHAMBROS: Son-in-law; a man who has married into the speaker's family

GLIGHORA: Quickly

KHORTA: Green plants, growing wild, and used as vegetables

KINOTIS: A community as a governmental unit

KSENOS (plural, KSENI): Stranger; foreigner, outlander

KUMBAROS: Godparent at baptism; sponsor at marriage

LIRA (plural, LIRES): Gold sovereign; coined gold

NIFI: Daughter-in-law; a woman who has married into the speaker's family

OKA (plural, OKADHES): A weight equal to 2.8 pounds

PANIYIRI: An annual festival at which a village or town celebrates its patron saint's day

PATRIDHA: Native country; place of birth

PITA: Kind of pie

PRIKA: Dowry

RETSINA: Resinated wine

RUKHA: Clothing; trousseau

SALONI: Parlor, ceremonial room

SOGHAMBROS: A man who has come to live in the house of his wife's family

STREMA (plural, STREMATA): A quarter-acre

VASANO (usually plural, VASANA): Trial, tribulation, trouble

4:Andromedas E-5 (no date) 1957 EH1 Greece EH1

Letter to the Editor

Greek Kinship Terms in Everyday Use

Sir:

114 As a graduate student in anthropology and a person of Greek descent, I would like to correct the inaccuracy, both as to words used and their modern forms, of the Modern Greek kinship terms in Edmonson's "Kinship Terms and Kinship Concepts" (AA 59:393–433). The inaccuracy does not affect the thesis or conclusions of the paper, nor is it the fault of the author but rather of the vexed language problem of Greece. The terms given by Edmonson are not the everyday terms of the Modern Greek spoken language (*demotike*), but the revived Ancient Greek (more or less) terms of the artificially created literary language (*katharevousa*). Indeed, Pernot found it necessary to treat the two as separate languages in his *Grammaire du Grec Moderne*.

This is not the place to go into the bitter language controversy; suffice it to say that any dictionary written by a Greek is to a greater or lesser degree an unreliable index to what is actually said by the people. Edmonson's procedure of checking his Greek dictionary data with a native speaker was of course correct but unfortunately to no avail, as most Greeks of any sophistication will feel called upon to give the "right" or dictionary word if asked, especially to a professor. However, this is not to say that the *katharevousa* terms are never used in speech, but their frequency is low and the number of speakers is limited.

601 Since the actual kinship terminology of Modern Greek has, to my knowledge, not yet been published, I am submitting the kin terms used by my relatives and compatriots in America and in Laconia in the hope that they may be made available for use by interested researchers. (The system of transliteration is roughly that of Kahane and Ward.)

Modern Greek Kinship Terminology

father	patéras, babás
mother	mitéra, mamá, mána
parents	ghonís
brother	adherfós
sister	adherfí
siblings	adhérfia (n. pl.)
son	yos
daughter	kóri
child	pedhí (n.)
parent's father	papús
parent's mother	yáya
parent's parent's father	prospápu
parent's parent's mother	prósyaya
child's son	ángonas
child's daughter	angóna

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archimandrite - a priest-theologian attached to the bishop's household (formerly referred to the superior of a monastery). He may function in one of the following capacities.

deacon - an individual ordained to lead the prayers of the congregation. He usually serves a bishop, may also be in a monastery, but seldom in a parish church.

hierokerys - a priest-monk or lay theologian who is a preacher or "sacred herald."

pneumatikos - a priest-monk authorized to act as a confessor.

5:Hammond M-5 (1948-1950)1956
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GLOSSARY

agamos (adj.) unmarried.

agbios saint—commonly used of a bishop.

ambon pulpit.

anagnostes reader.

[669] *andartes* insurgent, rebel. Commonly applied to Communists, who were also known as *katsapliades* and *symmoritai*.

antidoron the blessed bread distributed at end of liturgy.

archegos leader, chief.

artos bread.

azymos unleavened bread.

basilissa queen.

caloyer see *kalogeros*.

catholicon principal church of a monastery.

coenobium, koinobion monastery of the common life.

comopolis a large village.

despotes (pl. *despotades*) master—commonly used of a bishop.

didaskalos (f. *didaskalissa*) teacher in a primary school (the first syllable is commonly omitted).

eikonostasis the screen which supports the holy *eikons*.

ekphonesis something pronounced aloud.

eparchia district, province; often used of a diocese.

ephemerios curate, parish priest.

epitropos one to whom a charge is entrusted, a guardian; commonly used of a churchwarden.

estia literally, a hearth or home; *Christianiki estia* is the name often given to the headquarters of the Christian movements of a diocese.

geros old man, ancient.

gymnasion secondary school.

hegoumenos abbot, superior of a monastery (f. *hegoumenissa*).

hierarchia the Holy Synod of the Hierarchy

hierokeryx preacher (lit. 'sacred herald').

hieromonachos monk in holy orders.

igoumenos, igoumenissa see *hegoumenos*.

5:Hammond M-5 (1948-1950)1956
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kakodoxia heterodoxy

kalogeros monk; literally 'good old man'.

'kalos orisate' welcome!

'kalo taxridi' *bon voyage!*

kalymmafkion clerical hat

kalyva cottage or hut.

kapetanios one who leads (the English 'captain' fails to convey the full meaning of the word).

kathisma in general, a seat or chair. In particular: (*a*) a cell attached to a monastery; (*b*) a division of the psalter—a group of psalms for which one sits down.

katsapliades see *andartes*.

koritsi a young girl.

ktopodi (κτωπόδι) *oktapodi* octopus.

kyrios lord; colloquially Sir, Mr. (f. *kyria*).

latreia worship, service.

lavra a monastery organised somewhat less rigidly than a *coenobium*.

mesochori open space in centre of village.

mesonyktikon the midnight office, mattins.

metanoia, metagnia a prostration.

metousiosis approximate equivalent of transubstantiation.

oikoumene the inhabited world, the Byzantine empire.

orthros the office of the dawn, lauds.

ouzo a white spirit.

paidikos stathmos a sort of day nursery.

paidoupolis institution for children evacuated from dangerous areas during the Communist sedition.

[669]
[722]

palto overcoat.

Panaghia 'The All-holy': the Virgin Mary.

Pantocrator 'He who governs all things': the Almighty.

papadia priest's wife.

papas married priest (pl. *papades*).

paradosis teaching, tradition.

parekklesion chapel.

phakais (φακαίς) lentils.

phrontisterion training school for clergy, seminary.

pneumatikos spiritual father, confessor.

5:Hammond M-5 (1948-1950)1956
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● 104 *Prodromos* St. John the Baptist, 'the Forerunner'.

proedros president

proskynesis worship.

prosphora eucharistic loaves.

prothesis the preparation of the elements before the liturgy; the chapel on the north of the church where this takes place.

protosyngellos bishop's chaplain.

psaltes singer, cantor.

retsina resinated wine.

sarka long coat with loose sleeves.

[202] *semandron* a piece of wood (more rarely, of iron) suspended and beaten with a mallet to summon monks to church.

skete dependent monastery.

skoufos monastic cap

symmoritai see *andartes*.

synodikos member of the Holy Synod.

Taxiarchai the Archangels (a common dedication for a church).

Theotokos the Mother of God.

[609] *xenos* stranger *or* guest: there is no distinction in Greek.

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Gerousia - a group, composed of old respected people, who formerly ruled the village (among Greeks in the Caucasus) and is now an unofficial body which informally settles conflicts in the village.

προστῶον (prostoon) - open portico

σοφᾶς (sofa) - an open space between rooms or a recess whose floor is slightly higher than the remaining floor, and is used as a special living space or for the reception of guests during holidays.

ciller - cellar, a storeroom

near Messimvria (Haimonas, Bana, Alvlassi, Ravdas etc.), in some villages of the Didymoteichon area (Poemenikon, Vryzaikon, Paliouri, 342 x 341

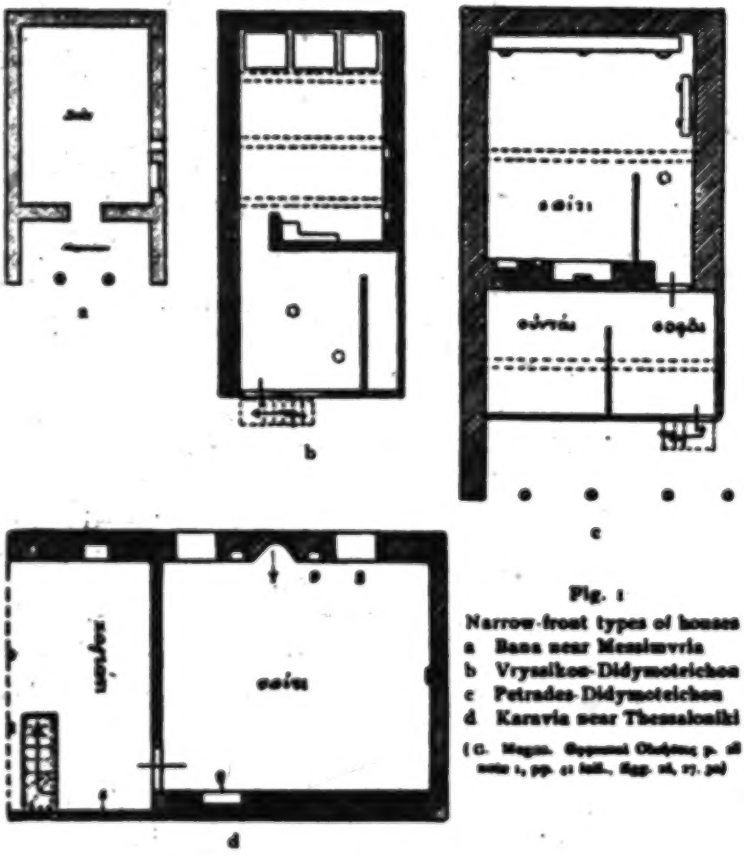

Fig. 1
Narrow-front types of houses
a Bana near Messimvria
b Vryzaikon-Didymoteichon
c Petrades-Didymoteichon
d Karavia near Thessaloniki
(G. Megas Ὑφιστάμενοι Οἰκήσεις p. 28 note 1, pp. 41 foll., figg. 16, 17, pl.)

Petrades, etc.) and sporadically in other parts of Greece, as in the Karavia village of the Thessaloniki area(1) (Fig. 1. See also Plate I a, 1-6).

1) G. Megas Ὑφιστάμενοι Οἰκήσεις pp. 27, 29, 44 foll. For financial reasons, clichés of the Greek edition have been also used in the present one. That is why we are presenting the equivalent English word only for the main parts [104]

×342
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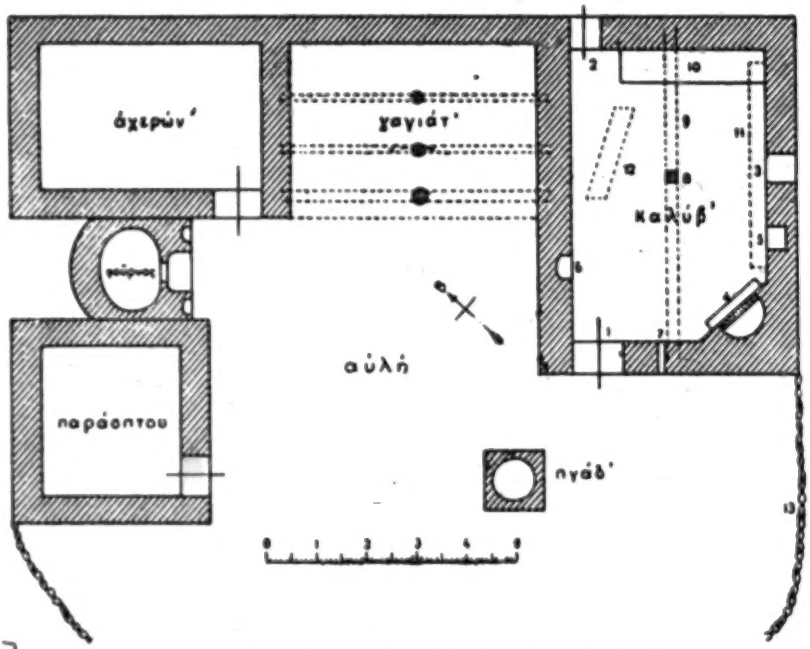
Another narrow-front type of house is also the so-called καλύβι or χαμόγειο σπίτι (hut, low house) on the island of Lemnos which, as in the two-storey type, has a tiled roof(1) (Fig. 2).



[351]
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Fig. 2 House and courtyard at Physsini in Lemnos
(G. Megas 'Η λαϊκή οἰκοδομία τῆς Λήμνου, fig 2)
Καλύβι (Kalyvi)=low house, hut; χαγιάτι (hayiati)=portico; ἀχερών' (acheron)=hayloft; παράσπιτο (paraspito)=outhouse; αὐλή (avli)=courtyard; πηγάδι (pigadi)=well; φοῦρνος (furnos)=oven.

The wide-front house, however, is found more frequently in the Greek countryside. This house has its entrance and its προστῶον on the long side of the rectangular plan (σπίτια διπλανὰ i.e. side-houses, as they are called in the Haimos villages(2). (Fig. 3 and 4. Plate II).

[104]

of the house: σπίτι (*spiti* [hospitium] = house; ὀντᾶς or ὀντᾶς (*oda* Turk.)=room; μπροῦστι (*brusti*) or χαγιάτι (*hayati*) = portico, veranda.

1) **G. Megas**, Ἡ λαϊκὴ οἰκοδομία τῆς Λήμνου, pp. 7 foll.

2) **G. Megas**, Θρᾳκικαὶ Οἰκήσεις p. 27. Θεσσαλικαὶ Οἰκήσεις p. 16. Fig. 10.

the region of Monastir. 3. Shepherds from the foreland of the Rhodope mountains. 4. Woman spinning from her hand. 5. Women from the region of Skoplje. 6. Older women as spectators at the horo dance. 7. Macedonian girl from Krustavo. 8. Two farmers from Glumovo near Skoplje.

(Numbers 3, 6, and 7 are photographs taken by Generaloberarzt Dr. Hansen, in Lübeck.

The mixture of peoples in Macedonia manifests itself in the dress. Side by side with ancient Illyrian semi-spherical caps and tightly fitting trousers and shoes tied with strings, there are Turko-Tataric kerchiefs and chin cloths and ornamental chains, Slavic kerchiefs, Greek kerchiefs, Slavic embroidered shirts, as well as Turkish sleeveless jackets. There is a great deal of joy in colors and variety in the colorful socks, the embroidered belts, and the ornamental silver chains. Quite particularly charming, however, are the women's aprons, and they contribute greatly to the festive picture presented by the Macedonian national dress. They dominate the fashions with their multiplicity of styles. They appear in all widths and lengths, in wool, in velvet, and in silk; they come in one piece as well as divided into a front piece and a back piece. They are woven and embroidered, and also patterned in stripes, and they display an enormous variety of luminous colors.

/107: Illustrations./

A note on the translation: The German word Dachreiter, which appears at various places in the text, is rendered into English by the dictionary as 'standard knee on the ridge of a thatched roof.' For the sake of stylistic economy and elegance I have translated the German term as "ridge rider." (Translator /R.T.N.)

[For illustrations, see 1:karutz, E1 Europe, cat. 116, p.ta-Andy]